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GOOD CATHOLICS AND BAD CATHOLICS

With a Word About the Middle
Class, Termed "Poor
Catholics."

It is very sad to have to make such a distinction, but, unfortunately, facts compel us. Catholics ought all to be good Catholics. They ought to be exemplary in every department and in every relation of life. Good Catholics are good husbands and fathers, good citizens and neighbors, exemplary business and professional men. It ought to be so with all Catholics. It should be enough on inquiring into the character of a man to say, of course, he is a good, honest, reliable man—he is a Catholic.

Indeed, worldlings somehow seem to expect it, and when they meet with a nominal Catholic in any department of life who is not up to the mark, who is defective in his moral character, they are disappointed. They may not be able to give an intelligent reason for it, but they have the impression that a member of the Catholic Church ought to be superior to all others. And they are right. The true Christian is the highest style of man, and

the true Catholic is the true Christian.

The distinguishing characteristic of the good Catholic is that he is strictly conscientious and always acts from principle. His faith is a living faith and it pervades all his actions. It controls his conduct in every relation of life. He makes no show about it, he is not on exhibition, he is modest and retiring, but in all matters of principle he is firm as the everlasting hills. You always know where to find him—his word is as good as his bond. He is, of course, faithful in all his Christian duties, and is always ready for every good word and work. He commands, without seeking it, the universal respect of his fellow-citizens without regard to faith or profession.

The poor Catholic is a very different person. He is not much troubled with conscientious scruples. He is a kind of milk-and-water, half-and-half sort of man. Like the Laodiceans mentioned in the Apocalypse, he is neither cold nor hot, but lukewarm. He has not always the courage of his convictions—he lacks backbone. He is too ready to compromise and even conceal his religion when he thinks it will interfere with his worldly prospects. He does not abandon his religion entirely. He

goes to Mass pretty regularly, but is not unwilling to stay away when he can find anything like a plausible excuse. He will "make the mission," of course—he cannot help it—he is carried along by the prevailing enthusiasm. But, alas, when the mission is ended he falls back into the old ruts of tepidity and lax devotion. The world has a strong hold on his affections. He seems to be striving continually to belie the Apostle when he says, "you cannot serve God and mammon." He is not respected by Protestants, and his own brethren pity him for his weak, pusillanimous and truckling disposition.

We hardly need describe the bad Catholic. Everybody knows him and his brethren are by no means proud of him. He was born of Catholic parents; was baptized a Catholic, and he still wears the name of a Catholic, though, unfortunately it is only in name. He is ready enough to use the name when he can do so to his worldly advantage, especially if he is a politician—he is always glad to have the "Catholic vote." He has made money, perhaps, and become purse-proud. Or he is a professional man and has got up in the world and is ambitious of social distinction. Catholic societies—even the best—is

not good enough for him. As he imagines that his religion is an obstacle to the attainment of his wishes he ignores his religion and sells his birthright for a mess of pottage.

Perhaps he is a poor man, or comparatively poor, and as pride is by no means confined to the rich he has "got his back up" about something that he does not like in the Church. He has taken offense at something the priest has said or done, or he imagines that some of his brethren have insulted him; or they do not appreciate his importance and give him the leading positions to which he is entitled, so he gives the Church a wide berth. He "bites off his nose to spite his face." To get even with his brethren and the priest he consents to live in mortal sin and risk the salvation of his soul. Poor, deluded soul! he imagines that he is punishing his enemies, when he is, in fact, his own greatest enemy.

But let the poor craven soul be attacked with mortal sickness. Let him be suddenly overtaken with an accident—such men are very apt to meet with accidents—then he cries for the priest. He must not die unshriven. True, he has no right to the services of the priest, whom he has so long despised and avoided, nor the blessing of the Church which he has persistently ignored and neglected. But oh! he must have the priest; he must have all the last sacraments and blessings of the Church, just as if he had always been a faithful member.

Luckily for him the Church is a tender mother. Luckily for him the priest is the representative of the divine passion—the servant of a long-suffering and forgiving Saviour. He may not have much evidence of the sincere repentance of the dying man, but he gives him the benefit of the doubt. He tries to awaken in his slumbering soul sentiments of true compunction and he dismisses him with a desperate hope that he may possibly be saved by the infinite mercy of a long-suffering and compassionate Saviour.

Oh, it is so much better in every way to be a good Catholic—better

in life, better in death and better for all eternity.—Sacred Heart Review.

ONE CAUSE OF SUICIDE.

It is well said: "All unrest is born of a better vision." Take an aspiring child through a beautiful home and it will not return to peace of mind in a slovenly hovel. When an elder brother returns from success in the great world to the poor little farm he spoils it for the younger sons. Through his eyes they have seen a better vision, and contentment is at an end. It is, we might also say, a misfortune of our present forms and modes of life that they daily flash before the whole multitude pictures of a condition that is seemingly beyond the great majority. Through the daily press the fortunate and the successful are always in view. The curtain is thrown back, and they speak and act their part before the multitude. The morning paper throws open the doors of palaces, of banqueting-rooms and luxurious chambers. In the glare of a great light it passes before us brilliant assemblages of men and women, robed in rich costume and glittering in jewels. Upon sober, sensible souls the picture may have no perturbing effect. But to the imagination of the young and the eager desire of a vast multitude this daily recurring spectacle of fortune and fashion is a mighty appeal. To vanity it is often a fire, to envy a torture, and to disappointment madness. The English papers tell us that there is an increase of suicides in the beautiful months of summer, that the vision of the more leisurely life of the fortunate ones deepens the despair of those who are weary of the struggle with hardship and misfortune. They catch glimpses of the throngs at the summer resorts, of happy children romping by the sea, of men and women rejoicing in the beauty of the mountains, and they turn back to their narrow little quarters or daily burdens with leaden hearts.—Exchange.

A country minister pathetically took leave of his congregation as follows:

"Brothers and sisters: I come to say good-bye. I don't believe God loves this church, because none of you ever die. I don't think you love each other, because I never marry any of you. I don't think you love me, because you have not paid my salary. Your donations are moldy fruit and wormy apples, and 'by their fruits you shall know them.' Brothers, I am going away to a better place. I have been called to be chaplain of a penitentiary. Where I go now you can not come, but I go to prepare a place for you, and may the Lord have mercy on your souls. Good-bye."

A SCIENTIST'S MOTTO.

It is said of the great Swedish botanist and scientist, Linnaeus, that he placed over his door the motto: "Live innocently; God is present."

A NOBLE LIFE.

It is such women as the late Sister Mary Joseph who vindicate the monastic system. This woman was the heiress to a fortune of \$800,000, but at the age of 20 she abandoned it and entered a convent that she might devote her life to the relief of the suffering. She gave especial attention to the sick in the jail and in the penitentiary, doubtless because she knew that the Master whom she would serve had said: "I was sick and in prison, and ye visited Me." There is in this saying a breadth of human brotherhood too often forgotten in dealing with criminals. The nun who has just died remembered that these unfortunates were still men and women, and deserved human sympathy and human care. The work which she did was not that of sickly sentimental kind that makes heroes out of burglars and martyrs out of murderers. She doubtless understood that the line which separates the convict in his cell from the respected citizen in his counting-room is so thin that sometimes even God himself cannot see it. Serious men who have examined their own hearts and have studied the motives of those whom the world at large calls outcasts have shuddered at the thought that the shadow of every crime which outcasts have committed has fallen upon their souls, and that they have too often been guilty of the graver crime of Phariseism. The laws of legislatures do not provide for the man who says, "I am better than thou and am thankful that I wear good clothes and am not as yonder eld working in the sewer trench." But there is moral law whose decrees are unchangeable and whose penalties are sure, which measures such men and finds them wanting. Sister Mary Joseph did not live in vain, even though she stifled many of her natural instincts. She did what she could to make suffering less and gave her life to the task. She has built for herself a monument which time will not corrode, and which eternity will preserve.—Brooklyn Eagle.

GOOD THINGS TO LEARN.

Learn to laugh. A good laugh is better than medicine.

Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick room.

Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows.

Learn to stop croaking. If you cannot see any good in this world keep the bad to yourself.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the ear-ache, headache, or rheumatism.

Learn to attend strictly to your own business. Very important point.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.—The Western Chronicle.

THE VOICE OF THE CHURCH
BELL.

[Suggested while hearing the "Angelus" on the streets of a great city.]

Bow the head, the bell is sounding
From the sacred tower;
Hear it tell of grace abounding.
At this noon-tide hour.
To the Cross in spirit turn,
There from your Redeemer learn
Lessons for eternity,
While the busy world goes by.

Bend the knee, sweet tones are
ringing
From God's temple near,
Messages of mercy bringing—
O that we may hear!
As the shades of evening fall
Let us listen to their call;
Lord of tender love and might,
In our darkness give us light!

Hark! again the bell is pealing,
Sunbeams deck the skies;
On their wings are joy and healing;
Come, to worship rise!
God be with us thro' the day,
Keep all sinful thoughts away;
Guide and comfort, teach and
bless,
Jesus, "Son of Righteousness."

Rev. William Augustus White.

AN UNDENIABLE FACT.

A Government inspector writing the Protestant Church Review, says: "Large and increasing as the number of divorces in the United States is, it is an undeniable fact that were it not for the wide-spread influence of the Roman Catholic Church the number would be much greater. The loyalty of the Catholics to the teachings and doctrines of their church, and the fact that one of the cardinal doctrines of the church is that Christian marriage is a holy sacrament, which, when consummated can be dissolved for no cause and in no manner save by death, have unquestionably served as a barrier to the volume of divorce, which, except among the members of that church, is and has been assuming ever-increasing proportions throughout the country."

A WORD TO PROTESTANT
PARENTS.

You, with us, believe in religion. You, with us, profess to follow Him who said: "Seek first the Kingdom of God and His justice." Can you conscientiously send your child to a school from which the name of God is banished, and which treats the Blood of our Redeemer as an unholy thing? Choose a religious school for your son or your daughter; no religion is so false as Secularism. We say this only for your own sake and that of your offspring. The more you and your co-religionists starve your children's souls the speedier will be the triumph of the church, but we would rather have that triumph postponed a little

longer than to see so many souls hurled down to utter destruction by irreligious education.

CATHOLICS AND THEIR POLITICS.

Catholics may and do agree perfectly in matters of faith, but they divide, like all other religious bodies, on political questions, taking sides according to the individual view, and this is as it should be. There is no religion in politics, and Catholics, least of all, so far as our observation extends, mix politics with religion. Catholics invariably decline their support to coreligionists who may be the candidates of the opposite party. Similarity of religious faith cuts no figure with them. In this case the political point of view is decidedly the more important one. This will explain why so few Catholics are elected to office. The candidate who is also a Catholic will invariably lose the support of religious bigots of his own party without attracting a compensatory sympathetic support from persons of his own faith in other parties.—Oil City Derrick.

FRANCESCA RELIEF WORK.

Two hundred and fifty young people made very happy for the Christmas times; two hundred hard-pressed housekeepers enriched with a good store of provisions, and some old women made comfortable with warm garments, is the record of good doing for the Francesca Society, this season of "Good Will." Last week the distribution of gifts was conducted in a sodality hall in St. Ignatius' building. A Christmas tree, ablaze with burning tapers, and half concealing a chorus of bisque angels, created an inspiring effect.

Rev. Father Frieden, S. J., in an address, drew attention to the blessings Christ came to bestow, the greatest gift being salvation, leading on to the eternal Christmas. At the close of the exercises many present went into the church to hear Professor Eddy perform upon the magnificent organ, the gift of Mrs. Bertha Welch, who, twenty years ago, established the Francesca Society.

RESIGNATION.

Strangely do some people talk of "getting over" a great sorrow. Not so. No one ever does that, at least, no nature which can be touched by the feelings of grief at all. The only way is to pass through the ocean of affliction solemnly, slowly, with humility and faith, as the Israelites passed through the sea. Then its very waves of misery will divide and become to us a wall on the right side and on the left, until the gulf narrows and narrows before our eyes, and we land safe on the opposite shore.—Orphans' Bouquet.

A physician who does not respect the conscientious belief of his patient should never find entrance into a Catholic household,

LEAGUE OF THE SACRED HEART
ALMANAC.

The Almanac of the League of the Sacred Heart, for 1897, is as usual full of bright stories, exquisite illustrations, music and verse. An effort has been made this year to make the Almanac a complete report of the work done by the Apostleship of Prayer in the United States in 1896. Very few, even of the members of this great pious organization, comprehend the vastness of the work for which it has been founded.

Among other things which make the Almanac indispensable for every Associate of the League is the complete League Calendar—the list of the Central Directors of the League throughout the world, of the various Messengers, of the publications of the League—together with a chapter of directions on correspondence with the Central Direction of the United States, which has its quarters at 27-29 West Sixteenth Street, New York.

Many Directors circulate these Almanacs among the Associates in their parishes. It can be obtained at the Central Direction for 12 cents, by mail.

"Branding an Orangeman," sounds not exactly like "painting the rose," but rather like "carrying coals to Newcastle" or Schuylkill county; for every Orangeman imbued with the true spirit of his order bears the brand of Cain. Yet it seems that branding with a red-hot iron is practised in the order. It is very appropriate symbolism; but one victim of it down in Waltham, Mass., has resented it by suing the officers of the lodge into which he was initiated. Indeed it has been revealed that he had to bear several other queer things, such as strip to his underclothes, say the Lord's Prayer kneeling at the door, walk blindfolded around the hall, have his bare legs lashed, carry a forty-pound bag of stones, let himself be dragged down to the floor, while some one sat on him and jabbed him with pins or an ice-pick. Then he had to mount a step-ladder, from which he fell into a sheet and was tossed into the air several times. After this came the red-hot branding and several other pleasant things. Such are the pleasures of becoming an Orangeman! And he deserves them.—Catholic Standard and Times.

KEEP THE BOYS AND GIRLS AT
HOME.

The worst that can befall a boy or girl is to have the liberty to stay out late at night. This is too often a fatal privilege. The boys and girls who are permitted the freedom of the public streets at all hours of the night are the incorrigibles who fill the reformatories, and bring sorrow upon their relatives and friends. Parents, keep your boys and girls off the streets and at home at night.

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VOLUME VII.

With this issue we commence Volume VII, and wish our readers a prosperous and "Happy New Year." We have done well, considering the hard times, having gained during the year 1,381 new subscribers. Our readers can help us by patronizing our advertisers and mentioning to them that they saw their advertisement in our paper.

OUR PARISH SCHOOLS.

Our parish schools are now in running order; the various grades have fair numbers in attendance; many parents have shown their good sense and faith by withdrawing their children from the public schools in order that with secular learning they may imbibe religious principles, and thus obtain the true education, in which the heart as well as the mind is trained, in which the child is taught how to become good and virtuous as well as clever and learned. "What doth it profit a man if he gain the whole world and lose his own soul?" There are still a number of parents who seem not to consider this point seriously; they, although favored by God with the gift of Faith and called to the true Church of Christ, seem not to reflect on the awful responsibility placed upon them and the severe account they will have to give of those whom God has entrusted to their care with the main view that they should lead them to eternal salvation.—Catholic Review.

"GRANDMA'S STORIES."

The children's book, written by Mrs. Margaret Deane, and which is being sold for the benefit of the relief fund of the Catholic Ladies' Aid Society, is enlisting the interest of the members, who are recommending the little book as an appropriate present. As all the proceeds of the sale go to charity, it is hoped that a large number will be sold, the more the merrier. The book may be had at any bookstore, the price in cloth being 75 cents, and in paper backs 50 cents. "Grandma's Stories"

is an entertaining children's book, and will be welcomed by any child to whom it is presented.

Millions of Saints.

The term saint is ordinarily applied to those heroic souls who, like St. Francis, have attained to such a high degree of sanctity that they have received the public official sanction of the Church and have been canonized. But it is obvious to remark that there are different degrees of sanctity. There are thousands of saints at the present time, and there have been millions upon millions in ages past, who never have been and never will be canonized. They are unknown to fame. They live quiet and unostentatious lives. Yet, in secret, they carry on the same warfare with their passions and propensities as the great saints. They resist temptation. They are faithful in the discharge of the duties of their state of life. They are good husbands and wives, good fathers and mothers, good citizens and members of society, and of course faithful and conscientious in the discharge of their Christian duties. They realize fully that they derive their strength from the life-giving power of the sacraments of the Church. In one word, they are in the world, but not of it, and the world takes knowledge of them that they have been with Jesus.—Sacred Heart Review.

Christmas Festivals.

The children's Christmas festivals, at the Presentation Convent, Powell street, took place on the 18th and 21st of December. Three Christmas trees, laden with gifts, delighted the pupils. The distribution was preceded by music, recitations and dramas in keeping with this joyous season.

AN EXPLICIT GRANT TO THE
G. A. R.

It is only approved societies that may enter the church with their regalia. We do not, however, intend to exclude from this privilege civic and military organizations, and we explicitly grant the privilege to the members of the Grand Army of the Republic when they attend the funeral of a deceased comrade.—Archbishop Kain's Pastoral.

Value of a Good Confession.

Cardinal Gibbons gives this testimony to the value of the confessional: "My experience is that the confessional is the most powerful lever ever erected by a merciful God for raising man from the mire of sin. It has more weight in withdrawing men from vice than even the pulpit. In public sermons we scatter the seed of the word of God, in the confessional we reap the harvest. In sermons, to use a military phrase, the fire is at random, but in confession, it is a dead shot. The words of the priest go home to the heart of the sinner. The priest exhorts the penitent, according to his spiritual wants. He cautions him against the frequentation of dangerous company, or other occasions of sin; or he recommends special practices of piety suited to the penitent's wants. Of all the labors that our sacred ministry imposes on us, there are none more arduous or more irksome than that of hearing confession. It is no trifling task to sit for six or eight consecutive hours on a hot summer's day, listening to the stories of sin and sorrow and misery. It is only the consciousness of the immense good he is doing, that sustains the confessor in the sacred tribunal."

The dispositions, affections, inclinations of the soul, which shall issue hereafter in perfection, must be trained and nurtured in us throughout the whole course of this earthly life. When shall we bear in mind this plain truth, that the future perfection of the saints is not a translation from one state or disposition of soul into another, diverse from the former; but the carrying out, and, as it were the blossom and the fruitage of one and the same principle of spiritual life, which, through their whole career on earth, has been growing with an even strength, putting itself forth in the beginnings and promise of perfection, reaching up with steadfast aspirations after perfect holiness.—Cardinal Manning.

Archbishop Riordan's Lecture.

The postponed Lecture of the Most Reverend Archbishop, for the Presentation Convent, Powell street, will be given in Metropolitan Hall, Monday evening, January 11, 1897.

"CONVENIENT CATHOLICS."

They Seek to Save their Souls with as Little Trouble as Possible.

We have in this city, and doubtless in every city, a class of church members to whom the above title fitly applies. They go to Mass at the nearest church, generally, because it is "so convenient," even though the language in which the instructions are given and the sermon preached may be that which they do not understand. But, then, it may be that this is also a very great "convenience" in that it suffices to relieve them of the knowledge of their duty. As they never attend the church to which by location or nationality they properly belong, they escape other responsibilities and inconveniences. They never take part in the work of keeping up the schools, relieving the poor, and many other demands on their time. They rent no pew, are unknown to their pastor or the workers in the parish, don't "belong to the parish" whose church they attend, and thus it is "convenient" financially, since they escape paying anything; and as they don't understand the preaching where they attend Mass, the "money talk," they so much dread, does not smite their conscience a bit. They approach the Sacraments but are "sharp enough" about it to prevent being found out. They go to Confession in one church and receive Communion in another. They have a very convenient way of doing as they please, so to speak, and practice their religion at the same time—so they flatter themselves—without trouble, annoyance, expense or sacrifice. They may send their children to the public schools, but their pastor don't know it—indeed he is not aware of their existence in his parish; they don't keep the feasts and fasts of the Church, because they are ignorant of them; they never bother about the labor and cost of maintaining churches and schools because they manage to evade them. Their whole religious practice is summed up in attending Mass and occasionally, in sort of a double-dealing way, receiving the sacraments. Occasion-

ally their confessor may be "inquisitive" and ring from them an admission of their dereliction and refuse absolution, but they get over (?) that by going to some other not "so inquisitive," conceal the fact from him, and go ahead in their convenient way.

This is, indeed, a very convenient and cheap way of practicing religion; but one must be very ignorant of the requirements of the Church, or have a very elastic conscience to bring one's self to conclude that it is a proper or sufficient compliance with duty. Every Catholic has duties and obligations to discharge, very often peculiar to his avocation or condition in life. The Church is not only the custodian and teacher of the faith, but the authority and guide of her children in the observance of the law. Willful ignorance of the law is no immunity from its observance, and ignoring its opportunities for a knowledge of the law is willful ignorance. Respect for authority is a fundamental principle of all duty, and every Catholic is bound to respect the authority of his pastor. The support of church and pastor, the sending of children to Catholic schools and maintenance of those schools, observance of feasts and fasts, and indeed compliance, to the extent of one's abilities, with all church regulations, are binding upon every Catholic. A non-compliance or disobedience of them is sinful.

Our "convenient Catholics" violate all of these, and they do it deliberately. Their mode of practicing their religion is very convenient. It is so easy; it relieves them of so much trouble. But is it not a mockery, a sham, a source of scandal to their neighbors? And what of their children brought up under such examples of sharp practice and convenient ways of discharging sacred duties? Are they likely to have much respect for a religion thus made lightly of? Will they have a proper regard for justice and duty thus so conveniently evaded? And Catholic parents are responsible for the proper training of their children in all these things. Every one is responsible for the bad example of his omissions as well as misdeeds to others. We fear

that our "convenient Catholics" will have much to answer for under this head, in addition to their own guilt of shirking their duty.—Catholic Columbian.

God Already in the Constitution.

At the recent conference in Chicago of the American Secular Union and Free-thought Federation, Mr. Arthur W. Gamme, of Chicago, vigorously denounced the movement to insert the name of the Deity in the Constitution of the United States. If Mr. Gamme should take the trouble to read the Constitution he would find that the last paragraph of that document reads:

Done in convention by the unanimous consent of the States present, the seventeenth day of September, in the year of OUR LORD one thousand seven hundred and eighty-seven, and of the Independence of the United States of America the twelfth. In witness whereof we have hereunto subscribed our names.

GEORGE WASHINGTON,
President and Deputy from Virginia.

The most positive agnostic cannot deny that in the Old Testament when LORD is printed in capitals it is the translation of Jehovah, and might, with propriety, be so rendered; while in the New Testament and in general acceptation in the modern world, "Our Lord" means Jesus Christ the Saviour. The solemn attestation affixed to the Constitution and subscribed by President Washington and the other framers of that instrument distinctly affirms their belief in God and Christ.—Albany Argus.

Alcohol is the greatest enemy of the human race. It is the pattern of all deceitfulness. No matter how fashionable or beautiful may be its temptation, the dread reality is always the same. It charms by stimulating the intellect, giving rest to the weary brain and nerves. It lures its victim by flattery and deceit, but allows no one to escape. No matter what the form of liquor, or the form of the invitation to drink—whether fashion, or prescription, or vice—the inebriates all go by the same route eventually, which leads to disease and death.

On Tuesday, February 2d, the Feast of the Purification of the Blessed Virgin Mary, make an offering of candles and procure at least one for your own use. And on Wednesday, February 3d, have your throat blessed in honor of St. Blaise.



ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50c and \$1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

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BEHAVIOR AT WEDDINGS.

If one didn't know otherwise he might sometimes think that matrimony was a joke—that is, if he chanced to surprise a wedding party in church before the Mass began. On the tiptoe of expectation, with necks craned from side to side, gossiping and nodding and smiling impatiently, sometimes even whiling away the time by eating bonbons—these presumably Catholic friends of a Catholic young man and woman, assembled to assist at a sacred ceremony in the presence of the Blessed Sacrament, give no sign that they realize the place where they are or the occasion which has brought them together. Even those who habitually say their prayers in church, or at least seem to do so, have been known to give way to the general impropriety which prevails at these festive gatherings.

Now matrimony is a sacrament with us. It is a contract not unlike other contracts in the eyes of those outside the Church. But we believe that Christ blessed it and made that formal binding of wills a blessed thing conferring grace. If there is anything grotesque or funny about the occasion, it surely does not attach to the solemn plightings of troths and bestowal of benedictions which takes place in the church. There is a joy which is not hilarious. There is a light and happy demeanor which is neither coarse nor vulgar. But these hair-brained boys and girls, or men and women who turn boys and girls for the time—who hum and buzz and talk and stare in the church, and then rush from the church to continue outside what they had begun within, are the very personification of vulgarity and indecency. They may be friends of those who have just been wedded, but they are the kind from whom one justly prays that God may save him.—Providence Visitor.

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Hypocrisy.

The mild and gentle Jesus had harsh words only for the hypocritical Pharisees. The Magdalen he loved; the lying disciple he forgave with a look; to the penitent thief he promised Paradise. But for "the leaven of the Pharesees, hypocrisy," he has naught but bitter reproaches. It is an insidious vice this—lying in wait for those who are given over to externals. One may go to Mass often and have a good appearance before the world, whereas at heart there is a soul eaten up with self. One may receive the body of Jesus Christ frequently, and yet there is no correspondence to the grace given. One may give much in charity, yet there is not a spark of the love of the Gospel. Another may praise her neighbor to her face, and when she is gone rate her unjustly. "Beware," says Christ to these; "for there is nothing covered which shall not be revealed, nor hidden that shall not be known."—Paulist Calendar.

Building Up A Parish.

The personal character and influence of its members will build up a parish. The tendency is to depend upon the minister, as if he were paid to maintain the Church. It is more than he can do, and more than he ought to be expected to do. He is to be the leader of a zealous and willing people in worship and good works. He has a right to expect that, doing his duty, and the people will also feel the responsibility of doing their share. Nearly everybody who goes to church has power to take another with him. The response of such personal invitations would greatly increase the congregations. People often think they need better preaching, better music, or a better church, when all that is needed is more of the spirit of God. Congregations that draw are better than ministers who draw.

A MISFIT.

Representative Linton will be remembered as intense and narrow. Breadth and moderation are among the qualities in public men which gain for them the firmest places in the confidence of the people.—Evening Wisconsin.

Teachers.

Our Catholic teachers, as a rule, are recruited from the best and most intelligent element of our American society—not from the very wealthy, who are likely to be demoralized by luxury, nor from the very poor, the development of whose mental faculties may be stunted by hardships and want, but from that middle class who represent the energy and intelligence of the country. For the most part they enjoy all the facilities desirable for a good mental training. They have good traditions and the experience of centuries to back them. They are entirely devoted to their work; they have no other concern but the welfare of the pupils entrusted to their charge. They have adopted teaching as a lifelong profession, many of them binding themselves by special vow to that profession. They do not, as secular teachers generally do, use their profession as a stepping stone to a more honorable and lucrative position. It would be strange, indeed, if the pupils of such teachers should fail to be proficient in any branch of scholastic studies."

Restores Stolen Money.

A few weeks ago the Great Northern Express Company office at Walhpeton, N. D., was robbed of \$1,500, the money being taken from the agent's safe while he was on his way to the post office with a remittance. Detectives were sent for from St. Paul and every effort was made to get some trace of the cash, but without avail, and the money was given up for lost by the local officials. Five days later the priests of St. James' Church at Walhpeton sent word to the company that they had the full amount in their possession and were ready to turn it over to its owners. It has not been taken by the express company. It is not probable that any action to discover the robbers will be taken. The priests say the discovery was made in the confessional.

Patronize the Advertisers and mention the CATHOLIC CHURCH BULLETIN when purchasing.

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DIVIDEND NOTICE.

San Francisco Savings Union.

532 California Street, Cor. Webb.

For the half year ending with the 31st of December, 1896, a dividend has been declared at the rate per annum of four and two-tenths (4.2) per cent on Term deposits and three and five tenths (3.5) per cent on Ordinary deposits, free of taxes, payable on and after Saturday, January 2, 1897.

LOVELL WHITE, Cashier.

CATHOLIC ART AND BOOK CO.

The Catholic Art and Book Co., successors to A. Waldteufel, 723 Market street, second floor, have a fine stock of Church Ornaments, Pure Beeswax Candles, for Candelmas, Prayer Books, Rosary Beads, Etc., at very cheap prices.

Send or write to them for a price list. Out of town orders a specialty.

Special Notice.—If any of our wealthy Catholics wish to do good work let them send a limited number of these three books, namely, *The Faith of Our Fathers*, *The Catholic Belief*, *Catholic and Protestant Countries Compared*, to our office, and I will guarantee to place them in the hands of our dissenting brethren.

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for the Catholic Church Bulletin,

Apply Room 83.

St. Ann's Building

A BARREL OF WHISKEY.

A drayman rolled forth from his cart
to the street
A red headed barrel well bound and
complete,
And on it red letters, like forked
tongues of flame,
Emblazoned the grade, number,
quality, fame,
Of his world renowned whiskey from
somebody's still,
Who arrested the gram on the way
to the mill.

So there stood the barrel, delivered,
but I
Could see that a shadow was hover-
ing nigh—
A sulphurous shadow that grew as I
gazed
To the form of Mephisto. Though
sorely amazed,
I ventured to question this imp of
the realm
Where Vice is the pilot, with Crime
at the helm,
And asked him politely his mission
to name,
And if he was licensed to retail the
same
Identical barrel of whiskey which he
Was fondly surveying with demoniac
glee?

"Oh, I never handle the stuff," he re-
plied,
"My partners mortal are trusty and
tried.
Mayhap, peradventure, you might
wish to look
At the invoice complete I will read
from this book.
You will find that this barrel con-
tains something more
Than forty-two gallons of whiskey
galore."
And ere I could slip but another
word in,
He checked it off gayly, this cargo of
sin.

"A barrel of headaches, of heart-
aches, of woes.
A barrel of curses, a barrel of blows.
A barrel of tears from a world weary
wife.
A barrel of sorrow, a barrel of strife.
A barrel of all unavailing regret
A barrel of cares and a barrel of debt.
A barrel of crime and a barrel of
pain.

CATHOLIC CHURCH BULLETINPUBLISHED MONTHLY BY **PACIFIC CALENDAR COMPANY**

OFFICE--Room 83, St. Ann's Building, Eddy and Powell Sts.,

SAN FRANCISCO, CAL.

Subscription, 50 Cents per Year**Single Copy, 5 cts.**

The "Catholic Church Bulletin" has a large number of sub-
scribers in this City and all over the Coast.

We distribute Free some thousands of copies every month to the
Churches, Convents, Schools and Hospitals. As the BULLETIN
contains the Fast Days, Holy Days, Hours of Masses, etc.,
every month, it is kept for a month at least and often
referred to, not read and thrown away like a daily
or weekly paper, therefore it is a valuable
advertising medium.

A limited number of advertisements of responsible firms inserted at cheap rates.

A barrel of hopes ever blasted and
vain.
A barrel of falsehood, a barrel of
cries
That fall from the maniac's lips as he
dies.
A barrel of agony, heavy and dull.
A barrel of poison—of this nearly full.
A barrel of poverty, ruin and blight.
A barrel of terrors that grow with
the night.
A barrel of hunger, a barrel of
groans,
A barrel of orphans' most pitiful
moans.
A barrel of serpents that hiss as they
pass
From the bead on the liquor that
glows in the glass—
My barrel, my treasure, I bid thee
farewell!
Sow ye the foul seed. I will reap it
in hell!"

—Trestleboard.

Canadian exchanges comment upon
the death, in bankruptcy, of the A. P.
A., twin sister of our own A. P. A.,
whose passing from this mundane
sphere we shall rejoice to chronicle at
the earliest available moment. The
Paulist missions to non-Catholics
ought to have some effect in hastening
a consummation so devoutly to be
wished.—Ave Maria.

Messrs. R. Creighton, Harry Stark and
Miss M. Ruddick are authorized to solicit
advertisements and subscriptions for this
paper.

About Your Husband.

When you marry him, love him.
After you marry him, study him.
If he is honest, honor him.
If he is generous, appreciate him.
If he is selfish, shame him.
When he is sad, cheer him.
When he is cross, amuse him.
When he is talkative, listen to him.
When he is quarrelsome, ignore
him.
If he is progressive, follow him.
If he is slothful, spur him.
If he is noble, praise him.
If he is ignoble, shield him.
If he is confidential, encourage him.
If he is secretive, trust him.
If he is jealous, cure him.
If he is indifferent, pique him.
If he cares not for pleasure, coax
him.
If he favors society, accompany
him.
If he does you a favor, thank him.
When he deserves it, kiss him.
Let him think how well you un-
derstand him. But never let him
know that you "manage" him.
—Sacred Heart Review.

**"LARGER LIBERTIES UNSATIS-
FACTORY."**

The rigorous laws coming into vogue
among religious bodies representing
the Reformation, emphasize the fact
that Protestantism is finding its
"larger liberties" unsatisfactory, and
drifting back to Roman Catholic dog-
ma.—Brann's Iconoclast.

A WOMAN'S ADVICE TO HER SEX.

I am a lover of both birds and house plants, and to me nothing makes a pleasanter spot in the home than a window full of thrifty plants, with a singing bird among them.

In my opinion it is not necessary to tell our husband that we love him in so many words. Actions speak very plainly. If a woman tries to make her husband happy, he cannot doubt that she loves him.

Young girls and ladies should be very chary of giving young men their photographs. There are few circumstances that justify it. Only in cases where the man is greatly to be trusted and very well known is it at all permissible. It is more prudent to make it a rule to give one's photograph to no one, thus saving one's self much trouble and hurting the feelings of none.

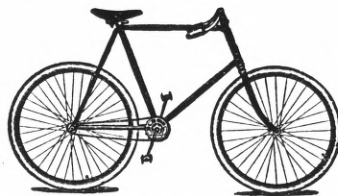
If the objection to linen tablecloths is only the extra amount of washing and ironing that they involve, would it not be wiser to economize in some other direction, and not rob the table of its chief beauty and requisite to cheerfulness. We are a happy little circle, John, baby and I, with no desire to publish our trials for the benefit of the curious. The space might better be filled with something pleasing.

Mothers, let your little ones have a quart of dried peas and a box of wooden toothpicks, and see how many happy hours they will spend with them. Soak some of the peas twelve hours, or until the toothpicks will penetrate them easily, then show the children how to make them into stars, crosses and other interesting forms, and they will very soon surprise you by their originality.

BELIEVES IN SMALL CONGREGATIONS.

I am a great believer in the small congregations, in which brotherly love, as well as religious doctrine, is inculcated. In great congregations the acquaintance among the individuals is often very slight and the benefits of teaching by example and association are lost.—Archbishop Martinelli.

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They are so firmly put together that machine and rider seem as one. *Get on an Imperial and try it.* Send for '96 catalogue.

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A Word to Husbands.

If your wife is sensitive, do not ignore the fact. Refrain from jesting with her upon a subject in which there is danger of wounding her feelings. Remember she treasures every word you utter. Do not speak of some virtues in another man's wife to remind your own of a fault.

Do not reproach your wife with personal defects, for if she has sensibility you inflict a wound difficult to heal. Do not treat your wife with inattention in company; it touches her pride and she will not respect you more or love you better for it.

Do not upraid your wife in the presence of a third party; the sense of your disregard for her feeling will prevent her acknowledging her fault. Do not entertain your wife by praising the beauty and accomplishments of other women. If you would have a pleasant home and a cheerful wife,

pass your evenings under your own roof. Do not be stern and silent in your own house and remarkable for sociability elsewhere. Take your sunshine home with you.—Sacred Heart Review.

Send us a subscriber. 50c a year.

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San Francisco Calendar and Catholic Church Bulletin, monthly.

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USEFUL RECIPES.

CANNED FRUIT.—Put the prepared fruit in a jar, and cover with boiling syrup sweetened to taste. On three successive mornings drain off the syrup, boil again, and pour over the fruit. The last morning, let fruit and syrup come just to the boiling-point, but do not boil; then seal immediately. Fruit prepared in this way has been tested by the author and found perfect. Strawberries preserve their shape, and never ferment.

SWEET PICKLES.—Eight pounds of fruit, four pounds of best brown sugar, one quart of vinegar, and one cup of mixed whole spices, stick cinnamon, cassia buds, allspice and cloves; less of the latter than of the former. Tie the spices in a bag, and boil with the vinegar and sugar. Skim well; then add the fruit. Cook ten minutes, or till scalded and tender. Skim out the fruit, and put into stone jars. Boil the syrup five minutes longer, and pour over the fruit. The next day pour off the syrup and boil down again, and do this for three mornings. Keep the bag of spices in the syrup.

PRESERVED QUINCES.—Use the orange quinces. Wipe, pare, quarter and remove all the core and the hard part under the core. Take an equal weight of sugar. Cover the quinces with cold water. Let them come slowly to a boil. Skim, and when

nearly soft put one quarter of the sugar on the top, but do not stir. When this boils, add another part of the sugar, and continue until all the sugar is in the kettle. Let them boil slowly until the color you like, either light or dark.

STEAMED RHUBARB.—Wash, peel, and cut the rhubarb into inch pieces. Put it into a granite double boiler, add one cup of sugar for a pint of fruit, and cook till the rhubarb is soft. Do not stir it. When the rhubarb is very sour, steam it without sugar until the juice flows, then drain it, add the sugar, and steam again till the sugar is dissolved. Or pour boiling water over it and let it stand five minutes, then drain and steam.

CRANBERRIES.—Put three pints of washed cranberries in a granite stewpan. On top of them put three cups of granulated sugar and three gills of water. After they begin to boil cook them ten minutes, closely covered, and do not stir them. Remove the scum. They will jelly when cool, and the skins will be soft and tender.

MUSTARD PICKLES.—Equal quantities of small cucumbers, the largest ones sliced, green tomatoes sliced, cauliflower picked into flowerets, and small button onions. Keep them covered with strongly salted

water twenty-four hours. In the morning scald the brine, and dissolve in it a bit of alum the size of a nutmeg. Pour the boiling brine over the pickles. When cold, drain thoroughly and prepare as much vinegar as there were quarts of brine. To one quart of vinegar use one cup of brown sugar, half a cup of flour, and one-fourth of a pound of ground mustard. Boil the sugar and vinegar. Mix the flour and mustard, and stir the boiling vinegar into it, and when smooth pour it over the pickles.

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PUBLISHED MONTHLY BY PACIFIC CALENDAR COMPANY

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Subscription, 50 Cents per Year

Single Copy, 5 cts.

The "Catholic Church Bulletin" has a large number of subscribers in this City and all over the Coast.

We distribute Free some thousands of copies every month to the Churches, Convents, Schools and Hospitals. As the BULLETIN contains the Fast Days, Holy Days, Hours of Masses, etc., every month, it is kept for a month at least and often referred to, not read and thrown away like a daily or weekly paper, therefore it is a valuable advertising medium.

A limited number of advertisements of responsible firms inserted at cheap rates.

MOTHER AT PRAYER.

"Once, I suddenly opened the door to my mother's room and saw her on her knees beside her chair, and heard her speak my name in prayer. I quickly and quietly withdrew with a feeling of awe and reverence to my heart. Soon I went away from home to go to school, then to college, and then into life's sterner duties. But I never forgot that one glimpse of my mother, nor the one word—my own name—which I heard her utter. Well did I know that what I had seen that day was but a glimpse of what was going on every day in that sacred closet of prayer, and the consciousness strengthened me a thousand times in duty, in danger and in struggle."

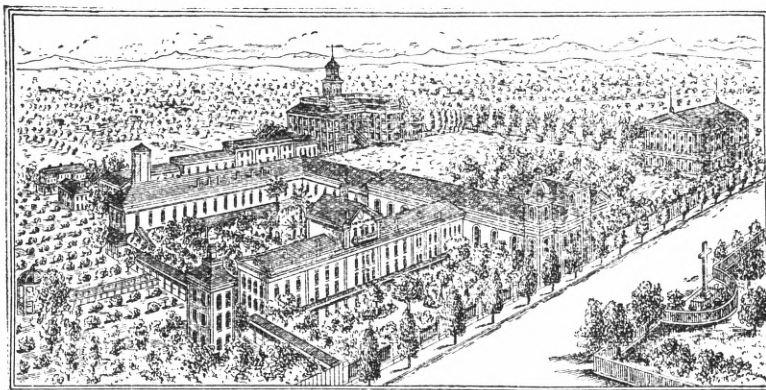
PEOPLE WHO MAKE MISTAKES.

Parents who quarrel before their children. Those who talk about their troubles to strangers. Those who think that gaining riches will make them happy. Parents who permit their children to grow up in idleness. The man who thinks that drinking won't hurt him. The young woman who does not make a confidant of her mother. The father who tells his children to go one way while he walks another. Those who never try to be religious except when they think they are being watched.

COURTESY.

Courtesy is a quality, which, from every point of view, it pays to cultivate. It is a trait particularly admired and appreciated in young men. The habitually courteous youth, who by instinct and self-discipline is uniformly affable and considerate of the feelings of others, is always certain of the reciprocal esteem of persons whose good opinion is worth having, and, in a general way this means nearly all mankind.—Catholic Universe.

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TO CATHOLIC YOUNG MEN.

How to Shun a Degrading Danger.

There is no one thing that does more to demoralize not only boys but grown men, as the habit of treating and being treated. A man goes into a saloon, thinking he will take a glass of beer, which of itself will hurt no one particularly. Tom and Dick and Harry and Jack have just sat down to a table, and they ask you to join them. You drink with Tom, and then you want to go, but Dick says, "Fill 'em up again," and you don't want to offend Dick, so you drink another. Now you have taken twice as much as you intended to, and you feel mad at yourself. You would give anything to go, but Harry says the boys have got to drink with him, and you worry down another, and you feel as though you were a beer-wagon. Then Jack wants to show that there is nothing mean about him, and he pounds on the table, and the waiter brings more beer. You only drink half of yours and you feel as though you were the biggest fool of the country; but they have all treated except you, and to go away now would look small and mean. You would rather give a dollar than put another slug of beer down under your vest, so you say, "Let's have some cigars, boys." The cigars are brought, you light one and feel as though every puff was going to raise those two quarts of beer slopping around in a three-pint stomach, and you finally go out of the saloon with tangled legs, disgusted mind, sick stomach and feel as if you wanted to maul yourself. You went into the saloon to spend a nickel, and you spent from fifty cents to a dollar, and instead of enjoying yourself, as you thought you would when you went in, you made a fool of yourself. If, when you went in, and were invited to sit down, you had said, "No, boys, I am in a hurry," and take but one glass, they would have said it was all right, and maybe they would have been glad that you did not stop. Perhaps they invited you simply from force of habit, or were "sizing you up."

The best way for a young man is to make a rule and stick to it, never to treat or be treated. If you want a glass of beer, go and buy it and pay for it, and go about your business. If you want a cigar, buy it and smoke it. Do not get into the habit of smoking cigars unless you can afford it, and do not take a cigar with every fellow who asks you to join him. If you do, you'll have to return the compliment some other time; but if you stop receiving such courtesies, you can easily stop granting them. At first the boys will think you are economizing, and they will laugh at you; in a year they will respect you, and in two years they will admire you, and will ask you how you manage to pull through so nicely on so small a salary. A firm, "No, thank you," when asked to accept a treat, will do it all, and instead of outsiders saying of you, "He is going to the bad pretty fast," they will be glad to meet you and talk with you and say, "There is a fellow that will some day fill his place in the world." And when the spendthrifts have lost their money, these same fellows that have thought you small potatoes because you would not join in a round of drinks and cigars, will ask you for a loan, and say they always knew you had a good heart in you, and when you refuse unless they can show up collateral, they will be offended, but they will respect your business habits all the more.

To sum up: You have got to have some nerve, decide that you will not treat or be treated, and will only drink or smoke when you feel like it, and then pay for it yourself. Thus you will save money, respect yourself, and will not lose the respect of any person you have reason to care about.

TEST IT.

If you are like all other human beings, there are certain times when nothing seems to please you. You feel sort of dissatisfied, and perhaps you seek pleasure which only weary all the more. At these times if, with due preparation, you approach the altar and receive the Body of Christ, and feel that the God of heaven and earth has come to dwell within you, your trouble is ended. Your soul will warm up with the grace of God, and your

heart will quicken with joy. You will glow like an opening rose before the ray of a morning sun.—Paulist Calendar.

St. Francis Parish.

PRESENTATION CONVENT.

ROLL OF HONOR.

GIRLS.

Academic Class "A"—Mary Giovannoni, Nora Ryan, Helen Nichols.

Commercial Class—Agnes Supple, Nellie Hayes.

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Sixth Class—Eda Friscarini, Agnes Loueriro, Clementina Favilla, Marie Laurent.

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Second Class—Tessie Oliva, Amelia Brusco, Lena Giambruno, Josie Campodonia, Marie Bardet.

First Class—Laura Benatti, Rosie Willig, Jennie Willig, Irene Boyle, Lizzie Greene, Irene Glover, Armeta May.

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AFTER CHRISTMAS.

CALENDAR.

(Almanac and Calendar of the Apostleship of Prayer.)

JANUARY, 1897.

1. Friday.....FIRST FRIDAY. Circumcision of Our Lord. *Self-denial*
2. Saturday.....Octave of St. Stephen. St. Macarius (Hermit, 391). *Pray for enemies*
3. Sunday.....Octave of St. John. St. Genevieve, V. (512). *Humility*
4. Monday.....Octave Holy Innocents. B. Angela, W. (O.S.E., 1309). *Morning Offering*
5. Tuesday.....Vigil. St. Telesphorus, P. M. (139). *Confidence in God*
6. Wednesday.....The Epiphany of our Lord. *Thanksgiving*
7. Thursday.....St. Lucien, M. (312). *Fidelity in trifles*
8. Friday.....St. Severin, Ab. (Ap. Austria and Bavaria, 482). *Zeal for souls*
9. Saturday.....SS. Julian and Basilissa, MM. (313). *Forbearance*
10. Sunday.....1st after Epiphany. St. Agatho, P. (682). *Sorrow for sins*
11. Monday.....St. Hyginus, P. M. (142). *Crush human respect*
12. Tuesday.....St. Bennet, Bp. (690). *Purity of heart*
13. Wednesday.....Octave of the Epiphany. St. Kentigern, Bp. (608). *Kindliness*
14. Thursday.....St. Hilary, Bp., D. (368). St. Felix, M. (256). *Read good books*
15. Friday.....St. Paul, First Hermit (342). St. Maur, Ab. (O.S.B., 580). *Retirement*
16. Saturday.....St. Marcellus, P. M. (310). *Generosity with God*
17. Sunday.....2d after Epiphany. The Holy Name. St. Anthony Ab. (366). *Repair blasphemy*
18. Monday.....St. Peter's Chair at Rome. St. Prisca, V. M. (54). *Devotion to Holy See*
19. Tuesday.....St. Canute, M. (K. 1086). SS. Marius and Com. MM., C. (270). *Detachment*
20. Wednesday.....SS. Fabian, P. and Sebastian, MM. (250-288). *Knowledge of self*
21. Thursday.....St. Agnes, V. M. (304). *Love holy purity*
22. Friday.....SS. Vincent and Anastasius, MM. (303). *God's holy will*
23. Saturday.....Espousal B. V. M. St. Emerentiana, V. M. (304). *Say Daily Decade*
24. Sunday.....3d after Epiphany. St. Timothy, Bp. M. (97). *Respect authority*
25. Monday.....Conversion of St. Paul, Ap. (35). *Guard the eyes*
26. Tuesday.....St. Polycarp, Bp. M. (166). *Spirit of justice*
27. Wednesday.....St. John Chrysostom, Bp. D. (407). *Fear mortal sin*
28. Thursday.....2d Feast of St. Agnes. St. Julian, Bp. (1208). *Guard the tongue*
29. Friday.....St. Francis de Sales, Bp. D. (1622). *Judge not*
30. Saturday.....St. Martina, V. M. (260). *Patience in trials*
31. Sunday.....4th after Epiphany. St. Peter Nolasco, F. (Order of Mercy, 1256). *Be firm in hope*

EXPLANATION: The number after a Saint's name is for the year A.D. Bold-faced type denotes Holydays of Obligation.

ABBREVIATIONS: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.—Doctor.—O. P.—Dominican, O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V—Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C. P.—Passionist.

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Mass on week days at 7:30 a. m. Masses
on Sundays at 7:30 and 9:30 a. m. Sun-
day-school after 9:30 Mass. Rosary and
Benediction at 7:30 p. m.

St. Rose's Church.

Location, Brannan street near Fourth,
Rev. D. F. Nugent, Rector. Masses at 7, 8,
9 and 10:30 a. m. Vespers at 7:30 p. m.

**St. Mary's Cathedral.**

Location, n. w. cor. Van Ness Ave and O'Farrell street. Most Rev. P. W. Riordan, Archbishop; Very Rev. J. J. Prendergast, Vicar General; Rev. P. C. Yorke, Chancellor.

Masses on Sundays and Holydays at 6, 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6 and 7 a. m.

St. Mary's Church.

Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holy Days at 6:30 a. m., 7:30 a. m., 9 a. m. and 11 a. m. (Low Mass) with sermon. Vespers with sermon at 7:45 p. m. on Sundays. A five-minute sermon is preached at the three early Masses. Sunday-school is held after the 9 o'clock Mass. High or Solemn Mass is sung at 11 a. m. on Great Feasts. On week days Mass is said at 6:30 a. m. and 7 a. m. During Lent Masses are said on week days at 7 a. m. and 8 a. m. On the first Friday of the month Mass is said for the League of the Sacred Heart at 7 a. m. and there is also a devotional service with Benediction at 7:45 p. m. Confessions are heard on Saturdays, the Eves of Holy Days, on Thursdays before the first Friday of the month from 3 p. m. to 6 p. m. and from 7:15 p. m. until 10 p. m., every morning before each Mass, and by request at any time.

St. Anthony's Church.

Location, Army and Shotwell streets. The Franciscan Fathers. Masses on Sundays at 6, 8 and 10 a. m. Week days at 8 a. m. Vespers, 7:30 p. m.

St. Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev John Cottle, Rector. Masses on Sundays at 6:30, 8, 8:45, 9:30 and 11 a. m. Vespers, 7:30 p. m., week day Masses, 6, 7 and 7:30 a. m.

St. Dominic's Church.

Location, cor. Bush and Steiener streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 6, 7, 9, 10:30, a. m. on Sundays. On Holy Days at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a. m. in the church on Holy Days for children.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5:30, 6:30, 7:30, 8:30, 9:30 and 10:30 a. m. Rosary at 7:15 p. m. Vespers, 7:30 p. m. Sermon and Benediction at 8 p. m. Masses on week days at 5, 5:45, 6:30, 7:15 and 8 a. m.; Rosary and other Devotional Exercises at 7:30 p. m. Gentlemen's Sodality

at 7:30 a. m., Father Allen, S. J., Director. Ladies' Sodality at 7:30 o'clock a. m. on 3rd Sunday of month. Father Maraschi, S. J., Director. Boys' Sodality at 8:10 a. m., Mr. Butler, S. J., Director. Confessions heard at all times, in Sodality Chapel, Hayes street, entrance for men and boys.

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers, 7:30 p. m. Mass on week days, 7 a. m.

St. Boniface's Church (German).

Location, Golden Gate Avenue bet Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays at 6, 7, 8, 9 and 10:30 a. m. Vespers 7:30 p. m. Week days 5:30, 7, 8, Holydays, 5:30, 7, 8, 9 and 10 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. and Solano, Potrero. Rev. P. O'Co Pastor. Masses on Sundays at 7 a. m. Vespers at 7:30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7:30 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School at 9:30 a. m.

Yglesia de Nuestra Senora de Guadalupe.

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandreu, Pastor. Residence, 908 Broadway street. Masses on Sundays at 7, 9 and 10:30 a. m. Vespers, 7:30 p. m. Masses on week days at 6 and 7 a. m.

Star of the Sea Church.

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

St. Joseph's Church.

Location, corner Tenth and Howard streets. Rev. P. Scalan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7:30 p. m. Masses on week days at 6:30 and 7:30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

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St. Patrick's Church.

Location, Mission street bet. 3d and 4th. Rev. P. Grey, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6:30, 7 and 7:30 a. m. Confessions on Saturdays and eve of festivals from 3 to 6 and 7 to 10 p. m., also on week days after Masses.

Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8:30 p. m.

St. Francis' Church.

Location, cor. Vallejo and Montgomery Ave. Rev. J. Conlan, Pastor. Sunday Masses—7, 8:45, 9:30 and 11 a. m. (The mass at 9:30 being the Children's Mass. Vespers, Sermon and Benediction Sunday evening 7:30 p. m. Daily Mass—7:30 a. m.

St. James' Church.

Location, Twenty-third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—6:30, 7:30, 9 and 10:30 a. m. Sundays; 7 a. m. daily. Children's Mass, 9 o'clock Sundays. Vespers and Benediction, 7:30 p. m.

Sts. Pietro e Paolo Church.

Location, Filbert and Dupont streets. Rev. Raphael de Carolis, Pastor. Masses on Sundays at 7, 9, 10:30 a. m.

All Hallows' Church.

Location, e. s. Sasquehanna street, near Railroad avenue, South San Francisco. Rev. P. Foley, Pastor.

Masses on Sundays at 7:30 and 10 a. m., and on week days at 7:30 a. m. Vespers at 7:30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6:30, 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Mass on week days at 7 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street. Masses on Sundays and Holydays at 6, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m.

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
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